

the first resolution, and was third speaker; the only place open to him.

He was simply introduced as the representative of the American Sunday School Union, and was not "played off as the principal card of the evening."

You then inquire, has Mr. Groser ascertained whether Dr. Dyer ever had a charge, and, if so, were any of his members slaveholders? Now, Sir, I put it to your gentlemanly feeling and love of fair dealing, if any such inquisitorial task could have been demanded of me and of my colleagues?

With all deference to your superior judgment, I submit that such an inquiry as you propose would have been offensive and impertinent, after the receipt of such a letter of introduction as the following:—

"The American Sunday School Union, Philadelphia, March 22, 1852.

"To the Secretaries of the London S. S. Union.

"Dear Brethren.—We have great pleasure in introducing to the honor of your acquaintance, the Rev. H. Dyer, D.D., who has been appointed by our board to represent the Society at the approaching anniversary of your institution. He has been for several years connected with our Society, and is well acquainted with its operations. It would give him pleasure to embrace the opportunity to have a friendly interview with your committee, and an interchange of information in relation to what is going on in the countries and the world, with reference to the project of Sunday schools.

"With sentiments of great respect, I am very obediently yours,

FREDK. W. PORTER, Corresponding Sec."

Hisberto, these letters of introduction have been deemed sufficient by the committees of all our great societies; and upon the strength of similar letters, Dr. Dyer spoke at several meetings, I think, besides the Bible Society on Wednesday. It does, however, become an urgent and most important question with British Christians—Shall we continue to receive deputations from the religious institutions of the United States, unless they be thorough Abolitionists? and with the American board a question—whether they ought to send ought else?

If there be blame in this matter, it must rest upon the officers alone, who only became personally acquainted with Dr. Dyer on the day of their anniversary.

The committee could not be convened to receive Dr. Dyer before the annual meeting, he having only delivered his letter on the Saturday at the Depository, and having other engagements all last week; no blame, therefore, can be charged upon them.

I do not believe Dr. Dyer is a pro-slavery man. I did not, and do not believe our American fellow-towners would send any such to our meeting; and I incline to think, that many of your readers will be of the same opinion also.

I assure no one for exercising a jealous vigilance in this matter, and would willingly recall any hasty word I may have employed; but I do complain of misstatements being put forth as proved facts, more especially as compelling me to embark in controversy, which is always foreign to my habits, and to court a notoriety which is ever repugnant to my inclination.

I am, Sir, yours most respectfully,
WILLIAM GROSER, Cor. Sec.
Sunday School Union, 60 Paternoster-row, &c.

May 12, 1852.

"The following series of articles, in the order of their publication, should have preceded the foregoing from the London Morning Advertiser, (to the vigilant and faithful editor of which influential journal, we proffer ten thousand thanks!)—

IS DR. DYER AN ADVOCATE OF SLAVERY?

1.

To the Editor of the British Banner:

Sir.—Being a constant reader of the *Banner*, and admiring what you said on the subject of Slavery, I take the liberty of asking you an question—viz: Is the gentleman who spoke last evening on the platform at Exeter Hall, named Dr. Dyer, from Philadelphia, a slave owner, or a advocate of Slavery? As a lover of truth, I am desirous of learning if the rumor of last evening is correct, before I say anything to the Committee of the Sunday School Union on the subject. Your obedient servant,

JAMES S. HEATHER.

102 Wood street, May 7, 1852.

II.

To the Editor of the British Banner:

St. At the Anniversary of the Sunday School Union, last evening, the Rev. Dr. Dyer, from America, was introduced, and addressed the meeting.

Many persons were anxious to know the Rev. gentleman's sentiments respecting Slavery, but, from the very cautious manner in which he avoided all allusion to that subject, we were left in doubt, and even in fear.

If his hands are clean in this matter, he is welcome to our Christian assemblies; but, if not, the sooner he knows the feelings of the British Churches, the better.

Can you inform your readers?

Yours, truly,
ROBERT GAMMAN.

III.

To the Editor of the British Banner:

Sir.—Facts are stubborn things, and truth is often times stranger than fiction. Will it be credited, will it be believed, that the Sunday School Union, which, at its annual meeting in 1851, trumpeted forth to the world its deep abhorrence of that anti-Christian system of bondage which is the curse, as it is the disgrace of America—that this same Union, on Thursday evening last, virtually annulled its opinion of last year, by permitting Dr. Dyer, of America,—a staunch apologist for Slavery—to address the meeting, and yet such was the case. Wir, Sir, had the Committee been devising the best means of casting an insult upon the Sabbath School teachers of Great Britain, they could not have hit upon anything more calculated to arouse their indignation, than that of allowing a man, the professed upholder of the blackest system that has ever disgraced fallen humanity, to hold forth at its annual meeting.

With the most perfect nonchalance, Dr. Dyer stood before a British audience, whom he must know to be the enemies of Slavery wherever it exists, and unblushingly discloses to them the glorious doings of the American Sunday School Union; their success in raising funds, establishing schools, and planting the standard of the Cross where a white man was to be found. He spoke, too, of the flood of immigration that was continually pouring into the shores of America from our sister isle, of the desolation that existed, and of the vast settlements that were being made in the valley of the Mississippi, and expressed a hope, that, at some future time, not very far distant, that great country would be thoroughly evangelized; but not a word did he say of that system which tears husbands from wives, brothers from sisters, and parents from children; which oustes all other systems in its refinement of cruelty, its worst and barbary atrocities, and its wholesale murders! No! this was cautiously left off the catalogue, and the meeting left, in a state of bliss (if ignorance is bliss!) as to the opinions of those men who were thus obtaining themselves upon their time. And shall that be suffered to pass unnoticed? What! British Sabbath School teachers allow themselves to be taught how to prosecute their cause, by one who is an apologist for the retention of upwards of three millions and a half of his fellow creatures in a state of the most complete, mental and bodily degradation? I cannot believe it; but who is to blame? Either there must have been the most wilful and culpable neglect, or the most gross carelessness on the part of those who had the management of the meeting. Let it not be supposed that the Sabbath School teachers of England have had any sympathy with the principles which Dr. Dyer upholds and enunciates, or that they have made any compromise of principles which were so openly avowed at their previous meeting; but, let us now know that they have the deepest abhorrence of that infernal system which robs so many of their sacred liberties, and which is even practised and supported principally by those who profess and call themselves Christians! Do, Sir, use your influence to screen Sunday School teachers from any imputation of inconsistency that may be cast upon them by this event, which, if passed over in silence, will, most assuredly, be construed into a tacit recognition of the justice of Slavery! Dr. Dyer and Dr. Baird would do well to go hand in hand (*par nobis*)

et cetera!) but let us at least cleanse British platforms from anomalies like to the one witnessed on Thursday last.

I am, Sir, yours faithfully,
T. S. MARKS.

"Since all dangers lie on the side of abstinence, not on that of excess, in public protests on the subject of Slavery, we have inserted the foregoing letters. Let it not for a moment, however, be supposed, that the Committee of the Sunday School Union are compromised by the employment of Dr. Dyer; for we have it, under the hand of the Honorary Corresponding Secretary, Mr. W. Groser, that there is no evidence that Dr. Dyer is the apologist, much less the advocate, of that hideous crime, American Slavery, nor that any man is fairly chargeable on the Committee of the Sunday School Union.—Eo. B. B.]

Since the above was written, we have received the following letter:

To the *Editor of the British Banner*:

SIR—I have just ascertained from authority, upon which I can rely, that

Dr. Dyer has no Church or pastoral charge, therefore cannot have, as is stated, 'slaveholding members.'

2. That he is the Episcopal agent of the American Sunday School Union, and that his whole time is devoted to the objects of that extensive and useful Institution.

3. That when Dr. Dyer replied, as stated by a correspondent of the *Morning Advertiser*, in answer to the question, does your Church contain slaveholders? "I presume so," he meant the Episcopal denomination—a fact patent to all England; indeed, I fear every religious denomination in the Southern States of America is tainted with this moral leprosy.

I am, Sir, yours obliged,
WILLIAM GROSER.
Cor. Sec'y Sunday School Union, May 11, 1852.

LONDON SUNDAY SCHOOL UNION.

A correspondent of the London Morning Advertiser, who writes from Islington, touching this very interesting Rev. Dr. Dyer, significantly says—

Two important questions, however, now remain for solution: 1st. Shall the Sunday School Union, in future, receive any American representative, without being certified as to his thorough anti-slavery principles? This, indeed, is scarcely a question; it is all but a settled point: for let us American representative presume to present himself on the platform at the next annual meeting, without being announced as an abolitionist, and who, for a moment, doubts what will be the immediate result? 2nd. Shall the Anti-Slavery Office, 21 Cornhill, seasonably, the half fare arrangement will extend to passengers from both ends of the road, and to those coming by the South Shore railroad.

FRANCIS JACKSON, President.

EDMUND QUINCY, Sec'y.

The Hundred Boston Orators appointed by the Municipal authorities and other Public Bodies, from 1770 to 1852; comprising Historical Gleanings, illustrating the Principles and Progress of our Republican Institutions. By James Spear Loring. Boston: John P. Jewett & Co. 1852. pp. 664.

In conclusion, allow me to quote two brief extracts from speeches at the annual meeting of the Union, as reported in the extra number of the *Union Magazine*.

The Rev. Dr. Dyer, relating to the immense immigration which is taking place into America, said: "Of all the people that come to our shores, there are none that so soon assimilate themselves to us as the Irish; there are none who are so soon imbued with our spirit, and get the knack of using our language, which is, that we never will bow our necks to the yoke of spiritual tyranny."

The Rev. Geo. Rose, who followed the Rev. Dr., remarked:—"I much rejoice to know that so many are finding their way into the back woods of America, and that there the sun of righteousness, the light of Christianity, is shining upon them."

Would that the sun of liberty shone upon every individual there; and if our dear friend who has addressed us this evening (and who, I have no doubt, is a thorough abolitionist, or he would not have come among us) will kindly take the advice, I say, and I say it with the deepest and most affectionate regard to our Irish population, and to the people of America too—receive these emigrants, train them up in the knowledge of Christ, and God's blessing rest upon you; and if there is another work which you cannot, or will not attempt yourselves, let us send men into your land to do it—let us send men to teach you that Christianity is designed and calculated to raise all men to the common rights and dignities and privileges of humanity." The Rev. Doctor heard, but responded not.

This is a large volume, handsomely printed on fair paper. Its author is the son of the late Dr. J. Loring, who was for many years the editor of the *Boston Christian Watchman*. Whatever may be its merits, (and we have only taken a cursory glance at its pages,) they cannot atom for its partisan spirit, its cold-blooded inhumanity, and its utter desuetude both of patriotic discrimination and moral principle.

Like Pindar's razors, it has evidently been made 'to sell,' and with special reference to the present horribly depraved state of public sentiment on the subject of slavery—Fugitive Slave Bill and all—in contempt and derogation of the anti-slavery movement.

It is instinct with the spirit of 'hunkerism,'—alias, a corrupt and cowardly conservatism,—in

which is the sum of liberty shown upon every individual there; and if our dear friend who has addressed us this evening (and who, I have no doubt, is a thorough abolitionist, or he would not have come among us) will kindly take the advice, I say, and I say it with the deepest and most affectionate regard to our Irish population, and to the people of America too—receive these emigrants, train them up in the knowledge of Christ, and God's blessing rest upon you; and if there is another work which you cannot, or will not attempt yourselves, let us send men into your land to do it—let us send men to teach you that Christianity is designed and calculated to raise all men to the common rights and dignities and privileges of humanity." The Rev. Doctor heard, but responded not.

This is a large volume, handsomely printed on fair paper. Its author is the son of the late Dr. J. Loring, who was for many years the editor of the *Boston Christian Watchman*. Whatever may be its merits, (and we have only taken a cursory glance at its pages,) they cannot atom for its partisan spirit, its cold-blooded inhumanity, and its utter desuetude both of patriotic discrimination and moral principle.

Like Pindar's razors, it has evidently been made 'to sell,' and with special reference to the present horribly depraved state of public sentiment on the subject of slavery—Fugitive Slave Bill and all—in contempt and derogation of the anti-slavery movement.

It is instinct with the spirit of 'hunkerism,'—alias, a corrupt and cowardly conservatism,—in

which is the sum of liberty shown upon every individual there; and if our dear friend who has addressed us this evening (and who, I have no doubt, is a thorough abolitionist, or he would not have come among us) will kindly take the advice, I say, and I say it with the deepest and most affectionate regard to our Irish population, and to the people of America too—receive these emigrants, train them up in the knowledge of Christ, and God's blessing rest upon you; and if there is another work which you cannot, or will not attempt yourselves, let us send men into your land to do it—let us send men to teach you that Christianity is designed and calculated to raise all men to the common rights and dignities and privileges of humanity." The Rev. Doctor heard, but responded not.

This is a large volume, handsomely printed on fair paper. Its author is the son of the late Dr. J. Loring, who was for many years the editor of the *Boston Christian Watchman*. Whatever may be its merits, (and we have only taken a cursory glance at its pages,) they cannot atom for its partisan spirit, its cold-blooded inhumanity, and its utter desuetude both of patriotic discrimination and moral principle.

Like Pindar's razors, it has evidently been made 'to sell,' and with special reference to the present horribly depraved state of public sentiment on the subject of slavery—Fugitive Slave Bill and all—in contempt and derogation of the anti-slavery movement.

It is instinct with the spirit of 'hunkerism,'—alias, a corrupt and cowardly conservatism,—in

which is the sum of liberty shown upon every individual there; and if our dear friend who has addressed us this evening (and who, I have no doubt, is a thorough abolitionist, or he would not have come among us) will kindly take the advice, I say, and I say it with the deepest and most affectionate regard to our Irish population, and to the people of America too—receive these emigrants, train them up in the knowledge of Christ, and God's blessing rest upon you; and if there is another work which you cannot, or will not attempt yourselves, let us send men into your land to do it—let us send men to teach you that Christianity is designed and calculated to raise all men to the common rights and dignities and privileges of humanity." The Rev. Doctor heard, but responded not.

This is a large volume, handsomely printed on fair paper. Its author is the son of the late Dr. J. Loring, who was for many years the editor of the *Boston Christian Watchman*. Whatever may be its merits, (and we have only taken a cursory glance at its pages,) they cannot atom for its partisan spirit, its cold-blooded inhumanity, and its utter desuetude both of patriotic discrimination and moral principle.

Like Pindar's razors, it has evidently been made 'to sell,' and with special reference to the present horribly depraved state of public sentiment on the subject of slavery—Fugitive Slave Bill and all—in contempt and derogation of the anti-slavery movement.

It is instinct with the spirit of 'hunkerism,'—alias, a corrupt and cowardly conservatism,—in

which is the sum of liberty shown upon every individual there; and if our dear friend who has addressed us this evening (and who, I have no doubt, is a thorough abolitionist, or he would not have come among us) will kindly take the advice, I say, and I say it with the deepest and most affectionate regard to our Irish population, and to the people of America too—receive these emigrants, train them up in the knowledge of Christ, and God's blessing rest upon you; and if there is another work which you cannot, or will not attempt yourselves, let us send men into your land to do it—let us send men to teach you that Christianity is designed and calculated to raise all men to the common rights and dignities and privileges of humanity." The Rev. Doctor heard, but responded not.

This is a large volume, handsomely printed on fair paper. Its author is the son of the late Dr. J. Loring, who was for many years the editor of the *Boston Christian Watchman*. Whatever may be its merits, (and we have only taken a cursory glance at its pages,) they cannot atom for its partisan spirit, its cold-blooded inhumanity, and its utter desuetude both of patriotic discrimination and moral principle.

Like Pindar's razors, it has evidently been made 'to sell,' and with special reference to the present horribly depraved state of public sentiment on the subject of slavery—Fugitive Slave Bill and all—in contempt and derogation of the anti-slavery movement.

It is instinct with the spirit of 'hunkerism,'—alias, a corrupt and cowardly conservatism,—in

which is the sum of liberty shown upon every individual there; and if our dear friend who has addressed us this evening (and who, I have no doubt, is a thorough abolitionist, or he would not have come among us) will kindly take the advice, I say, and I say it with the deepest and most affectionate regard to our Irish population, and to the people of America too—receive these emigrants, train them up in the knowledge of Christ, and God's blessing rest upon you; and if there is another work which you cannot, or will not attempt yourselves, let us send men into your land to do it—let us send men to teach you that Christianity is designed and calculated to raise all men to the common rights and dignities and privileges of humanity." The Rev. Doctor heard, but responded not.

This is a large volume, handsomely printed on fair paper. Its author is the son of the late Dr. J. Loring, who was for many years the editor of the *Boston Christian Watchman*. Whatever may be its merits, (and we have only taken a cursory glance at its pages,) they cannot atom for its partisan spirit, its cold-blooded inhumanity, and its utter desuetude both of patriotic discrimination and moral principle.

Like Pindar's razors, it has evidently been made 'to sell,' and with special reference to the present horribly depraved state of public sentiment on the subject of slavery—Fugitive Slave Bill and all—in contempt and derogation of the anti-slavery movement.

It is instinct with the spirit of 'hunkerism,'—alias, a corrupt and cowardly conservatism,—in

which is the sum of liberty shown upon every individual there; and if our dear friend who has addressed us this evening (and who, I have no doubt, is a thorough abolitionist, or he would not have come among us) will kindly take the advice, I say, and I say it with the deepest and most affectionate regard to our Irish population, and to the people of America too—receive these emigrants, train them up in the knowledge of Christ, and God's blessing rest upon you; and if there is another work which you cannot, or will not attempt yourselves, let us send men into your land to do it—let us send men to teach you that Christianity is designed and calculated to raise all men to the common rights and dignities and privileges of humanity." The Rev. Doctor heard, but responded not.

This is a large volume, handsomely printed on fair paper. Its author is the son of the late Dr. J. Loring, who was for many years the editor of the *Boston Christian Watchman*. Whatever may be its merits, (and we have only taken a cursory glance at its pages,) they cannot atom for its partisan spirit, its cold-blooded inhumanity, and its utter desuetude both of patriotic discrimination and moral principle.

Like Pindar's razors, it has evidently been made 'to sell,' and with special reference to the present horribly depraved state of public sentiment on the subject of slavery—Fugitive Slave Bill and all—in contempt and derogation of the anti-slavery movement.

It is instinct with the spirit of 'hunkerism,'—alias, a corrupt and cowardly conservatism,—in

REMARKS OF DANIEL FOSTER.
On the Occasion of the American Church, at the New-
England A. S. Convention, May 26th, 1852.

Mr. PRESIDENT:

The resolutions now under discussion accuse the
Christian church of this country of the worst conceivable
sins—the sum of all villainies—the crime of en-
slaving men, of making merchandise of God's chil-
dren, of buying and selling Christ's little ones, who
are removed from the power and condemnation of
the Father's infinite love, and reserved for eternal
torment.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,

of their fellows

and

and then Essex was

energy and life of a

country.

It is strange that

see that their

part,



The Liberator.

PAINES AGE OF REASON AND THE PRIESTHOOD.
NEW GARDEN, (Ohio,) May 27, 1852.

DEAR GARRISON—

Whether the following effusion was dictated by the departed spirit of Robert Southey, or not, it is the best poetical contribution we have yet seen purporting to have come from the spirit-world.

A POEM.

Dictated by the Spirit of Robert Southey, March 25, 1851.

Night overtook me ere my race was run,
And mind, which is the chariot of the soul,
Whose wheels revolve in radiance like the sun,
And utter glorious music as they roll.
To the eternal goal,
With sudden shock stood still. She heard the boom
Of thunders; many cataclysts seemed to pour
From the invisible mountains; through the gloom
Flowed the great waters; then I knew no more.

But this, that thought was o'er.

II.

As one who, drowning, feels his anguish cease,
And clasps his doom, a pale but gentle bride,
And gives his soul to slumber and sweet peace,
Yet thrills when living shapes the waves divide,
And moths with the tide;

So, sinking deep beneath the unknown sea
Of intellectual sleep, I rested there:

I knew I was not dead, though soon to be,
But still alive to love, to loving care,

To sunshine and to prayer.

III.

And life, and death, and immortality,
Each of my being holds a separate part:
Life there as sap within an o'erblown tree;
Death there as frost, with intermitting smart;
But in the secret heart

The sense of immortality, the breath
Of being indestructible, the trust,
In Christ, of final triumph over death,
And spiritual blossoming from dust,

And heaven with all the just.

IV.

The soul, like some sweet flower, but yet unblown,
Lay traced in beauty in its silent cell;
The spirits slept, but dreamed of worlds unknown,
As dreams the crystals within its shell.

Ere Summer breathes its spell,
But slumber grew more deep till morning broke,

The Sabbath morning of the holy skies;
An angel touched my eyelids, and I woke;

A voice of tenderest love said, "Spirit, rise!"

I lifted up mine eyes,

V.

And, lo! I was in Paradise! The beams
Of morning shone o'er landscapes green and gold,
O'er trees with star-like clusters, o'er the streams
Of crystal, and o'er many a tented fold.

A patriarch, as of old

Melchizedee might have approached a guest,
Drew near me, as in reverent awe I bent,
And bade me welcome to the land of rest;

And led me upward, wondering but content,

Into his milk-white tent.

From the New Covenant.

THE SPIRIT OF REFORM.

BY MRS. M. C. GRANNIS.

It is marching on with a giant stride,
Through the wide-extended earth;
O'erleaping the tow'ring walls of pride,
Showing the fallen their heavenly birth,
Telling the soul of its priceless worth,
Bidding fraternal love increase,
Till hate, with its vengeful war-cry, cease,
And man in his native truth abide,
'Neath the sheltering wing of Peace!

It is sweeping on with godlike power,
For strong is the arm of right,—
Started vice at its presence cowers,
Vanquished at once by all-conquering might;

While forth from the gloom of the golden night,
A ray of approaching dawn is seen,
Cheering pure hearts with its promise-song,
Harbinger sure of the day-light hours

Of a glorious sunlit scene!

It is flowing on, through the fields of time,
With a current clear and strong;

Bearing rich blessings to every clime,—
Filling the world with its hopeful song,

As in musical cadence it flows along,

Singing "Hearts weary, o'ershadowed with fear,

Still faithfully watching for day to appear;

Brave souls, that have patiently waited so long,

The "good time is coming"—behold! 'tis here."

Hartford, Ct.

KEEP THE HEART AS LIGHT AS YOU CAN.

We have always enough to bear,
We have always something to do.

We have never to ask for care
When we have the world to get through!

But what though adversity test

The courage and vigor of man,

They get through misfortune the best

Who keep the heart light as they can.

If we shake not the load from the mind,

Our energy's sure to be gone;

We must wrestle with care, or we'll find

Two loads are less easy than one!

To sit in composure mood

Is a poor and profitless plan;

The true heart is never subdued,

If we keep it as light as we can.

There's nothing that sorrow* can yield,

Excepting a harvest of pain;

Fair better to seek fortune's field,

And till it, and plow it again!

The weight that exertion can move,

The gloom that Decision can span,

The mirth that waits us but so long,

These keep the heart light as you can.

* The Sorrow of the world.

ON THE DEATH OF M. D'OSOLI AND HIS WIFE MARGARET FULLER.

Over his millions Death has lawful power,

But over thee, brave D'Osoli! none, none.

After a longer struggle, in a fight

Worthy of Italy to youth restored,

Thou, far from home, art sunk beneath the surge

Of the Atlantic; on its shore, within reach

Of help, in trust of refuge, sunk with all

Precious on earth to thee . . . a child, a wife!

Proud as thou wert of her, America

Is prouder, showing to her sons how high

Swells woman's courage in a virtuous breast,

She would not leave behind her those she loved;

Such solitary safety might become

Others, not her; not her who stood beside

The pallet of the wounded, when the worst

Of France and Perdily assal'd the walls

Of unsuspecting Rome. Rest, glorious soul,

Renowned for strength of genius, Margaret!

Rest with the twain to dear! My words are few,

And shortly none will hear my failing voice;

But the same language with more full appeal

Shall hail thee. Many are the sons of song

Whom thou hast heard upon thy native plains

Worthy to sing of thee: the hour is come;

Take we our seats, and let the dirge begin;

WALTER SAVAGE LANDOR.

The Liberator.

PAINES AGE OF REASON AND THE PRIESTHOOD.

NEW GARDEN, (Ohio,) May 27, 1852.

DEAR GARRISON—

I have, this moment, finished the perusal of the "Age of Reason," by Thomas Paine. From my childhood to the present day, of no other book have I heard so much, the Bible excepted, as of that; yet never before have I read one paragraph in it. I had no more knowledge of its contents, except by hearsay, than I had of the secret things that are said to belong unto God. As it unfortunately happened, nearly all I have ever heard of Thomas Paine, or his writings on the Bible and religion, has come through the solemn gossip of men calling themselves priests of the Most High God. Of course, since Paine denied that the Bible is the word of God, I could hear nothing of him, or of his theology, but evil. I heard of him as the advocate of whatever was ruinous to the best interests of man, and dishonorable to God. But from the moment I began to understand the nature of the priestly office, and its necessary effect on those who occupy it, and the fact that they are, ever have been, and ever must be found, as a body, on the side of all popular legalized iniquity, I determined to read the theological works of Thomas Paine. Indeed, it became a settled law of life with me to read, as I had opportunity, whatever writings the popular clergy pronounced to be infidelity; and to seek the acquaintance of such as occasion presented, of all whom they proscribed as infidels.

I returned to this place, from our pleasant and profitable Convention in Rochester, on my way to Michigan and the West. The women of Ohio are now in Convention at Massillon, discussing the question of woman's sublime relations to the healthful and perfect organization and development of individual and social man. Though within two hours' ride, I did not feel justified in going to it, as I am anxious to cast out of my system a legion of evil spirits, that have entered into me in the shape of fever and ague. You are at this hour in the New England Anti-Slavery Convention, doing a good work for those who are the truly despised and rejected of men." God bless you all in your labors of love! I have taken this time to read the "Age of Reason," and God has blessed me in it abundantly. I only wish I had deserved that blessing by doing the deed many years ago.

It was written in Paris, amid the bloodiest scenes of the French Revolution—the first part in 1793, the second in 1795. Six weeks after he had finished writing part 1st, Paine himself was seized and consigned to a dungeon; and on his way to the prison, from which he never expected to emerge, but to go to the guillotine, he gave the manuscript to Joel Barlow, to be published. Never since the days of Jesus has the name of any man been so execrated by the popular church and clergy as that of Thomas Paine. Never did any one book produce in Christendom a deeper sensation, or arouse a more malignant hostility, than the "Age of Reason."

But what is the object of this book, so universally and bitterly cursed by the church and clergy? The sole and single object is—to VINDICATE THE CHARACTER OF GOD. This fact is apparent throughout the entire work. It will be asked, why should men, professing to be priests of the Most High, whose special calling is to sustain his glory among men, oppose a book written solely to vindicate the character of God? But the answer is found in another question: From what and whom did Paine essay to vindicate that character? From the priests themselves, and from their sacred books.

Thomas Paine had a clear idea of God. This Being embodied his highest conception of truth, love, justice, wisdom, mercy, liberty, and power. He believed the Bible, when, as a book, it is taken as the word of God, to be a lie on his character. The priesthood of Christendom, the existence and sanctity of whose office, and whose claim to respect and support, rest solely on the belief of men in this doctrine, would, of course, put forth all their energies to destroy the influence of such a book and of such a man. Paine honestly held that the Bible, when, as a whole, it was received as the clergy of all sects insist it must be, as the word of God—as the only infallible revelation of his will—was a direct, blasphemous assault upon the love, justice, wisdom, impartiality and immutability of God. Deep in his soul, judging from this book, he felt that all who lent their influence to strengthen and perpetuate this idea of the Bible were blaspheming God, and abusing the confidence of man; and thus destroying in men's minds all reverence for justice, truth and goodness, and giving a divine sanction to every wrong and outrage that man could inflict on his fellow-man. To this deep feeling he has given an indignant and unmistakable utterance in the "Age of Reason."

But I have already extended this beyond what I intended. One thing is certain; whatever evil the Bible sanctions, Christians will practice so long as they believe it to be the word of God.

Yours,

HENRY C. WRIGHT.

LETTER FROM SCOTLAND.

TROY, N. Y., June 9, 1852.

To the Editor of the Liberator:

DEAR SIR.—The accompanying is extracted from a letter, received from Rev. A. Browning, Tillinghast, Scotland, and I trust is not unsuited to the columns of the "Liberator." Although unknown to you, Mr. Browning is well known to many abolitionists in this country. Henry C. Wright and he are well known to each other. Henry, when in Scotland, doing battle with an irreligious fanaticism—an organised wickedness, that took to itself the name of a religion, met with Mr. Browning, and from the first they were warm-hearted friends. Two great minds met, and their thoughts were pretty much in common. Two noble hearts, catholic, benevolent, unbending in their morality—two men, thoroughly devout, having a sacred regard for humanity, above all institutions and earthly considerations, met, and loved each other from the beginning. I was present one Sunday when Mr. B. gave up his pulpit to Henry, and he, with great pleasure, listened to the heroic and intrepid man and abolitionist. In the evening, together they visited a neighboring village, and Henry discoursed to an intelligent audience. His discourses were terrible rebukes to mammonism, and the respectability policy of the church. Mr. B. made him return, and stay for some time with him, he loved the man so much.

Henry will be pleased to know his friend still lives, doing battle actively as ever with ignorance and oppression, and that he takes some interest in the cause of humanity on this side the Atlantic. Once connected as a preacher, with that party of professing Christians known as the "Seeds," he felt the narrowing influence of their creed, desired greater freedom—perfect freedom—withdrawn from the party, and now for many years has stood alone, uttering the heterodox of a rational faith, reprobated by the church, but not by his conscience and his God. Great-minded, with a power of thought, a richness and readiness of illustration, rarely equalled, unweary in his efforts to communicate, he discourses weekly to a number of his fellow-men, and has drawn down upon himself the persecutions of the church and of the respectable mammonites around him. Uncompromising, he proceeds in his course, inspired with self-respect, with the love of truth, with the spirit of a pure devotion, and the love of purity above all things, although mammon and the church have often all but snatched the bread from the lips of the great and good man.

Upon the minds of the reformatory class in Scotland, and more particularly the lecturers in that field, scattered up and down in the country, without any special organization, has Mr. Browning exercised a beneficial influence. His name attracted such, while touring through the country, to visit him. The great and pure mind, pouring out its stirring and suggestive thoughts, lets none pass from his presence without the consciousness of their having gained in many ways, and not the least of all in too often perverting marriage, which should be a holy relation, growing out of spiritual affinities, into a mere bargain and sale, a means to woman of securing subsistence and a home, and to man of obtaining a kitchen drudge or a parlor ornament.

Resolved. That sacred and inestimable in value, as are the rights which we assert for women, their possession and exercise are not the ultimate end we aim at; for rights are not ends, but only means to ends; implying duties, and are to be demanded, in order that duties may be performed.

Resolved. That God, in constituting woman the mother of mankind, made her a living provision to produce, nourish, guard, and govern her best and noblest work from helpless infancy to adult years; having endowed her with faculties ample, but no more than sufficient, for the performance of her great work. He requires of her, as essentially necessary to its performance, the full development of those faculties.

Resolved. That we do not charge woman's privation of her rights on man alone, for woman also has contributed to this result; and as both have sinned together, we call on both to repent together.

DAVID HARROWER.

Extract from Rev. Archibald Browning's Letter.

I thank you for the two "Liberators," which I this week received. For ability, moral principle, genuine patriotism, they are equal to anything I have ever read. Had you time, I should like to have a familiar

account of the mode in which those manifest their attachment to Christianity, who have sinned from, and denounce (justly, I think,) the Orthodox churches of America, on account of the countenance and encouragement which they give to slavery. My mind and heart are, I must say, with the seceders, so far as I understand their position. Does that noble specimen of humanity, Garrison, every come your way? He merits the warmest thanks and